Jove fulgcntc, Jove tonante; dicunt enim in e«'lo fnlgentc, tonante, &e. The reason of which** speeches seems to have **been this, because in ancient times some had supposed the animated heaven, ether and air, to be the supreme** Deity. We grant, **moreover, that the same words have hern** .sometimes used iVr«pn,'w<: also, **for** a **hero or deified man, said by some to have been** born **in** Crete, by others in **Arcadia* And CalliinachiM*/ though he were very angry with the Cretians for** affirming Jupiter's **sepulchral monument to** have* been **with them** in Crete, us thereby milking **him mortal :**

s» ltmmrntm, rc\ ^

t«\(tu\vrunt: In **vt'ru mm** rst iiwiiinw, **urmjici i»i»im * %,**

Himself nevertlieless (as Atheuagoras[1]* and Qri- -gen* attributed the **hrgintiinp: of** ilratli to him, when he affirmed Iiiin to havt- ! >ceii huru

II) Arcadia; ^/'J 7ffi W«riirot» t| t'rrJ %?;«," ^i'i'iffn;f

because* a terrene nativity is the he^inniug of drath.— Wherefore? this may pass fur a general o()S(!rvation here: that the Pagan theology wan alt along confounded with a certain mixture of pliy-*»o!ogy and horology or history blended together. Nevertheless it is unc| uestionahlf% that the more intelligent of the (ireekish Pagans did frequently understand by Xeus that supreme unmade Deity, who was the maker of the world, mul of all tfiu

*** H \rnmi in Ji»v«*m. \rr*. H» II,** r< **In I,t:;atifi'i(|iro<'hf(Hit»im.i». r»ji, 2«>. j». t'Ji. Ii.** iii» ji, 1,17.